

it ought to be so framed as to best set forth any virtue of the mind, and supply and hide any deformity; and lastly and above all, it ought not to be too strait so as to confine the mind and interfere with its freedom in business and action.¹ Chesterfield, "In all courts you must expect to meet with connections without friendship, enmities without hatred, honour without virtue, appearances saved, and realities sacrificed; good manners with bad morals; and all vice and virtues so disguised, that whoever has only reasoned upon both would know neither when he first met them at court. It is well that you should know the map of that country, that when you come to travel in it, you may do it with greater safety."² There seems a more personal note in the Letters, presumably for the reason they are addressed to one and only one individual and suited to his needs, whereas the guide books were for any one who desired to become a courtier and are more general in their address. Yet the two are similar in spirit and purpose. Compare the two on the subject of grace. Castiglione, "...the courtier ought to accompany all his doings, gestures, demeanors, finally all his motions, with a grace, and this, methink, you put for a sauce to every thing, without the which all his other properties and good condition were little worth."³ Casa: "...we must not think it sufficient that we do any thing merely well; but we ought to make it our study to do every thing gracefully so. Now, grace is nothing more than a certain lustre, which

1. *Doctrine of English Gentleman*, p 82.

2. *Chesterfield's Letters to His Son*, p 331, Letter CCXXVIII.

3. *The Courtier*, p 35.